A CONDENSED TIMELINE OF THE SUNNI - DEOBANDI CONFLICT IN THE SUBCONTINENT

	1172	1763	Shāh Walīyullāh Dihlawī passes away (1114-1172/1703-1763)
	1193	1779	Ismāýīl Dihlawī is born
1785 CE	1200 AH		
	1239	1824	Shāh Ábd al-Ázīz Dihlawī passes away (1159-1239/1745-1824)
	1240	1825	***Taqwiyatu'l Īmān*** of Ismāýīl Dihlawī is published for the first time, igniting the fire of sectarianism in India
			Shaykh Faḍl al-Ĥaqq Khayrābādī refutes Ismāýīl in ***Taĥqīq al-Fatwā bi Ibṭāl al-Ṭaghwā***
			Yak Rozi, in which Ismāýīl Dihlawī tries to prove that falsehood is included in Divine Power; Allāh can lie
			Ṣirāṭ e Mustaqīm of Ismāýīl Dihlawī (Purportedly co-authored by his illiterate shaykh, Sayyid Aĥmad Barelwi)
	1246	1831	Ismāýīl Dihlawī is killed in Balakot, aged 53
	1264	1847	Shāh Faḍl al-Rasūl Badāýūnī writes ***Bawāriq al-Muĥammadiyyah***
	1265	1848	Shāh Faḍl al-Rasūl Badāýūnī writes ***Sayf al-Jabbār***
	1270	1854	Shaykh Raĥmatullāh Kairānwī (1233-1308 /1817-1890) defeats a Christian missionary in the famous debate of Agra
			Mútaqad al-Muntaqad of Shāh Faḍl al-Rasūl Badāýūnī is published
	1272	1856	Alahazrat Imām Aĥmed Riḍā Khān al-Baraylawī is born
	1273	1857	The First War of Indian Independence; also known as **Sepoy Mutiny**
	1278	1861	Shaykh Faḍl al-Ĥaqq Khayrābādī (1212-1278/1797-1861) martyred in exile on Andaman Islands by the British
	1283	1866	The School of Deoband is founded by Qāsim Nānotwī, Rashīd Aĥmed Gangohī and some others
	1290	1872	Aĥsan Nānotwī uses *athar* Ibn Ábbās to justify *imkān naẓīr* and is refuted by Mawlānā Naqī Álī Khān
	1290	1872	***Taĥdhīr al-Nās*** by Qāsim Nānotwī is published
	1291	1873	***Tanbīh al-Juhhāl*** is published in which Shaykh Ĥāfiẓ Bakhsh refutes Nānotwī's ***Taĥdhīr al-Nās***
1882 CE	1300 AH		
	1297	1879	Qāsim Nānotwī dies
	1300	1882	***Ibṭāl e Aghlāṭ e Qāsimiyyah*** published by Shaykh Ábd al-Ghafūr, including attestation of Ábd al-Ĥayy Lucknawī
	1302	1884	***Anwār al-Sāṭiáh*** (First Edition) published by Shaykh Ábd al-Samīý Rāmpūrī
	1304	1886	***Barāhīn al-Qāṭiáh*** is published by Khalīl Aĥmed Ambethwī to refute ***Anwār as-Sāṭiáh***; attested by Rashīd Gangohī
	1306	1888	The Debate at Bahāwalpur in which Shaykh Ghulām Dastagīr Qasaurī defeats Deobandis
	1307	1889	Shaykh Aĥmed Ĥasan Kānpūrī refutes *imkān kadhib* in ***Tanzīh al-Raĥmān án Shāyibati'l Kadhibi wa'n Nuqṣān***
			Maĥmūd al-Ĥasan Deobandī writes ***Juhd al-Muqill*** in reply to ***Tanzīh al-Raĥmān***
			Ṣamṣām al-Qāḍib li Ra-asi'l Muftarī Álaʻllāhi al-Kadhib by Sayyid Barakāt Aĥmed Tonkī
			Újālatu'r Rākib fī Imtināáyi Kadhib al-Wājib by Muftī Muĥammad Ábdullāh Tonkī
			Second Edition of ***Anwār al-Sāṭiáh*** by Mawlānā Ábd al-Samīý Rāmpūrī; includes attestations from *Ĥaramayn*
	1307	1889	Alahazrat writes ***Subʻĥān al-Subbūĥ***; decrees that belief in *imkān kadhib* is heresy but withholds from takfīr
	1308	1890	***Taqdīs al-Wakīl án Tawhīn al-Rashīdi wa'l Khalīl*** by Mawlānā Ghulām Dastagīr Qasūrī; attestations from Makkah
			Fatwā of Rashīd Gangohī surfaces, where he does not repudiate *wuqūú*; Sunni scholars make takfīr
	1309	1892	***Bawāriqu'l Lāmiáh liman Arāda Iṭfāyi Anwār al-Sāṭiáh*** by Mawlānā Nazīr Aĥmed Rāmpūrī refuting Deobandis
	1310	1893	The founding of ***Nadwatu'l Úlamā*** in Lucknow; Alahazrat and other Sunni scholars attend the first conference
	1311	1894	The second assembly of Nadwah; Sunni scholars boycott after the agenda of inclusivism is revealed
	1313	1896	***Fatāwā al-Ĥaramayn*** of Alahazrat and attestations (Deobandis are still not ruled kāfir)
	1319	1901	Ashraf Álī Thānawī writes ***Ĥifẓ al-Īmān***
	1320	1902	Alahazrat's annotations titled ***Mustanad*** on ***Mútaqad*** of Imām Faḍl ar-Rasūl; Takfir of Deobandi elders
	1323	1905	Alahazrat goes on his second Ĥajj and obtains attestations for the fatwā part from ***Mustanad***
			Rashīd Gangohi dies
	1324	1906	Alahazrat writes ***Dawlatu'l Makkiyyah*** and prominent scholars write endorsements for it
	1325	1907	Returning to India, attestations of fatwā published in the form of ***Ĥusām al-Ĥaramayn*** with facing Urdu translation
	1325	1907	***Muhannad*** purportedly written, but is not published
	1326	1908	Alahazrat writes ***Tamhīd e Īmān***
	1328	1909	The Debate at Moradabad is scheduled but Deobandis abdicate.
			Framework for the debate and review of the situation is summarised by Alahazrat in ***Abʻĥās e Akhīrah***
	1329	1910	According to Deobandi claims, ***Muhannad*** is published
	1340	1921	Alahazrat passes away
	Post 1921		***Daf' al-Talbīsāt***, Mawlānā Naýīmuddīn Murādābādī refutes the lies and deception in ***Muhannad***

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BOOKS ARE MENTIONED BY YEAR OF WRITING OR PUBLISHING AS COMMONLY KNOWN; VARIANCE IN GREGORIAN YEAR IS DUE TO CONVERSION ERROR